

JUNG'S TRANSCENDENT FUNCTION AS NIETZSCHE'S WILL TO POWER AND ETERNAL RECURRENCE OF THE SAME

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Abstract: This article will retrieve Heidegger's interpretation on Nietzsche's Will to Power and a phenomenological interpretation of Jung's writing on complexes and the *Rosarium Philosophorum* to project a new meaning to explain Jung's transcendent function. By the end of this article, the reader should have gained a more detailed and specific description of complexes, the *Rosarium Philosophorum* and the transcendent function because further aspects of the phenomenology and ontology have been highlighted which includes understanding the transcendent function as Nietzsche's Will to Power.

Keywords: Will to Power, Heidegger, Nietzsche, transcendent function, ontology, Jung

WILL TO POWER AS A VALUATION OF LIFE'S PRESERVATION AND ENHANCEMENT

In his book *Nietzsche: The Will to Power as Knowledge and Metaphysics*, Heidegger explains the "Will to Power is the 'principle of a new valuation'", and he notes the word *value* is essential for Nietzsche that is evident in the subtitle to his book *The Will to Power: Attempt at a Revaluation of All Values*. Heidegger says value for Nietzsche means, "a condition of life's being 'alive'" (Heidegger, 1987, p.15). Therefore, for something to be valuable, means for life to be alive. For life to be alive is not 'self-preservation' "but rather in a self-transcending enhancement" (Ibid). This article will demonstrate that Jung's transcendent function - that has been explained ontologically (Gildersleeve, 2015a) - meets this definition of value because it enhances life by removing a guilty mood and obstructive complexes from Dasein's being in the world (Gildersleeve, 2016). Furthermore, if the transcendent function is valuable because it

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enhances life, the transcendent function has the same characteristics as the Will to Power.

Nietzsche says only values that are an enhancement to life are valuable because life's enhancement is the essence of life and the Will to Power expresses the essence of life which "supports, furthers, and awakens the enhancement of life" (Heidegger, 1987, p.16). Heidegger says enhancement occurs "*in and through*" life and "*is an over-beyond-itself*" (Ibid). Consequently, "this means that in enhancement life projects higher possibilities of itself before itself and directs itself forward into something not yet attained, something first to be achieved" (Ibid). This would also mean Jung's transcendent function "*is an over-beyond-itself*" as Dasein "directs itself forward into something not yet attained". This occurs as Dasein resolutely retrieves the meaning of a guilty mood and possibilities missing from the readiness to hand which allows an obstructive complex to unify with the ego (Gildersleeve, 2016). Furthermore, making the unconscious, conscious is an enhancement to life as Dasein opens itself to higher possibilities to care for its being in the world.

To enhance life with the Will to Power implies "a looking ahead and through to the scope of something higher, a 'perspective'" (Heidegger, 1987, p.16) and therefore valuation of the Will to Power means to determine the perspective that enhances life. As a result, the transcendent function can also be explained as aiming to unify the ego with the unconscious (complex) by "looking ahead and through to the scope of something higher". Dasein can retrieve the meaning of a guilty mood and possibilities missing from the readiness to hand to solve the riddle of the gateway in Nietzsche's Zarathustra (Gildersleeve, 2015b) when the perspective that enhances life by the removal of the obstructiveness of a complex is discovered in this "looking ahead". Nietzsche says the Will to Power is a principle of a *new* valuation and Heidegger says that this means the Will to Power determines new values for the enhancement of life. What this means for Jung's transcendent function is that Dasein must retrieve the meaning of a guilty mood and possibilities missing from the readiness to hand to apply a new understanding of values to being in the world and to project higher possibilities to remove the obstructiveness of a complex (Gildersleeve, 2016). Furthermore, Nietzsche says the essence of life is enhancement; therefore, values that aim at preservation hinder and deny the complete essence of life. Consequently, without resolutely taking the "stance adopted, and the

will directed, toward essential knowing” of the *Gay Science* (Heidegger, 1984, p.20), Dasein cannot retrieve the meaning of a guilty mood or possibilities missing from the readiness to hand to remove a complex from being in the world. This also means Dasein does not enhance life or look “ahead and through to the scope of something higher”. When Dasein is inauthentic and does not overcome the last man or dwarf ego (Gildersleeve, 2015b), Dasein denies and hinders the essence of life.

As a result, if Dasein understands life as only preservation which does not remove the obstructiveness of a complex from being in the world, then the past values of life would require a “revaluation of all values” through a “new valuation” (Heidegger, 1987, p.17) to posit values in accordance with life’s essence as enhancement. This revaluation of values occurs in ‘the Moment’ of the gateway from Nietzsche’s *Thus Spoke Zarathustra* (discussed in Gildersleeve, 2015b). The avenue that leads back symbolises the past where Dasein is guilty for falling prey and a complex is projected, compared to the avenue leading forward which symbolises the future where the obstructiveness of a complex is removed from being in the world. Dasein’s “new valuation” involves retrieving the meaning of a guilty mood and possibilities missing from the readiness to hand which allows the complex to be removed when it is unified with the ego to widen consciousness and the personality. As this article progresses, it will become clearer and more detailed as to how values of life’s enhancement are achieved with the principle of the Will to Power and its application to the transcendent function.

KNOWLEDGE AND TRUTH AS WILL TO POWER

To understand the meaning of the Will to Power it is important to note that Nietzsche says, “*This world is Will to Power - and nothing besides! And you yourselves are this Will to Power - and nothing besides!*” (Heidegger, 1987, p.18). With this, Heidegger concludes Nietzsche’s “determination of beings as a whole, reads: *Life is Will to Power*” (Ibid). As a result, Heidegger states that if Will to Power determines beings or life as a whole it must be present in every area of beings - e.g. science, art, “and in knowledge in general” (p.19) and therefore through an interrogation of these areas of beings, the Will to Power can become discernible.

Accordingly, if knowledge and truth are an example of Will to Power, it is important to ask what knowledge and truth are to

Nietzsche. Heidegger says Nietzsche states that truth is an “illusion” however if truth is an illusion and the highest value is life enhancement, truth cannot be the highest value of life. As a result, there must be a higher value in life that provides life its enhancement and Nietzsche’s thinking reflects this when he says, “art is *worth more than truth*” (p.25). Nietzsche says art is a higher value than truth because it values vitality and the possibilities of its enhancement for life and therefore “We have *art* in order *not to perish from the truth*” (Ibid). I established earlier in this article that Jung’s transcendent function has the same characteristics as the Will to Power because it enhances life. Now Heidegger has explained that Nietzsche says art is a higher value than truth because it enhances life. As a result, the transcendent function can also be examined and understood as art. I will return to an explanation of the transcendent function as art later in this article after the meaning of truth in relation to the transcendent function is made clear.

To understand the Will to Power as art, Heidegger says the meaning of knowledge and truth for Nietzsche must be made clear first. Heidegger says knowledge is commonly thought to possess what is true and therefore truth is fundamental to knowledge. He reflects on what Nietzsche says about truth and finds “truth is an ‘illusion’” (Ibid). Heidegger interrogates the meaning of truth as an illusion by citing Nietzsche’s two passages: “*Truth is the kind of error without which a certain kind of living being could not live*” and “*The estimation of value 'I believe that such and such is so' as the essence of 'truth'*” (pp.32; 34). Heidegger says Nietzsche writes truth in inverted commas because Nietzsche is indicating he means truth as traditionally conceived in philosophy and everyday thinking that is “correctness of representation” (p.34). Heidegger explains truth has been traditionally conceived as *homoiosis* which means “the suitability of the content of representation with regard to the beings encountered” (p.35) and this is the definition of truth which Nietzsche names as illusion.

Nietzsche also says truth is in its essence an “estimation of value” (Ibid) and estimation has the character of belief as Nietzsche says “I believe that such and such is so”, thus Heidegger explains to believe is to “*hold such and such as being thus and thus*” (p.36) in representation. This explanation of truth as estimation of value reveals a further glimpse of Nietzsche’s idea of truth. Nietzsche adds to explaining his idea of truth as an estimation of value by saying, “In estimations of value are expressed *conditions of preservation and growth*” (p.35).

Thus understanding Nietzsche's idea of truth is also dependent on the values of life's preservation and growth. Therefore, holding-to-be-true beliefs of truth are value-estimations of life's preservation and growth. Nietzsche's definition of knowledge is that it attempts to grasp the truth and truth is the holding to be true value-estimations of life's preservation and growth (enhancement). This is important to understand Jung's transcendent function because this highlights that Dasein makes holding-to-be-true beliefs for life's preservation and growth, but if Dasein does not look "ahead and through to the scope of something higher", Dasein has not valued art higher than truth. By valuing truth higher than art, Dasein denies the transcendent function and hinders the essence of life by not retrieving the meaning of a guilty mood or possibilities missing from the readiness to hand to remove the obstructiveness of a complex from being in the world.

REASON AND CATEGORIES

Next, it is important to explain how it is possible to make holding to be true value estimations. Heidegger says reason makes it possible to make holding to be true value estimations. Reason apprehends "beings as beings, takes hold of them in various respects: now as constituted thus and thus, that is, with respect to their constitution (quality, poion), now as thus and thus extended or in size (quantity, poson), now as thus and thus related to others (relation, pros ti)" (Heidegger, 1987, p.49). These categories of reason constitute beings in holding to be true value estimations. Consequently, it is also important to recognise the role reason plays in Jung's transcendent function. The categories of reason determine what a being is and therefore determine Dasein's ability to retrieve the meaning of a guilty mood as well as possibilities missing from the readiness to hand to remove the obstructiveness of a complex to unify it with the ego.

When Nietzsche refers to reason in relation to value estimation, he says, "*Trust* in reason and its categories, in dialectic, thus the *value-estimation* of logic, proves only their *usefulness* for life, proved by experience-not their 'truth'" (p.50). In this statement, Nietzsche is saying, reason's knowledge of beings does not prove its truth but only its usefulness for life as value estimations for life's preservation and growth. As a result, the categories of reason are important for Dasein to retrieve the meaning of a guilty mood as well as possibilities missing from the readiness to hand to remove the obstructiveness of a complex to unify it with the ego. However, the meaning of a guilty

mood and the possibilities missing from the readiness to hand does not prove their truth, only their preservation, enhancement and “*usefulness for life*”. Although Nietzsche has also said that truth is not the highest value for life, Nietzsche says truth as holding-to-be true value estimations of life’s preservation and growth is a “precondition for every living thing and its life” (p.54) and therefore truth must be present so what is alive can live and can stay alive. As a result, Nietzsche’s idea of truth results in the understanding that truth is a necessary value for life. However, later parts of this article will demonstrate truth is not the highest value for life or for the transcendent function as truth does not allow the guilt from the obstructiveness of a complex to be removed from being in the world.

TRUE AND APPARENT WORLDS

Heidegger explains why Nietzsche values art higher than truth by referring to the true and apparent worlds from the history of philosophy. Heidegger explains that philosophy has traditionally conceived the true world as what is true and the apparent world as what is untrue. Heidegger explains the difference between the true and apparent worlds as what exists and what does not exist; something exists when it is “present and has constant stability in this presence” (p.59). Something is true in the true world because it “can never be removed, what stands fast and resists any attack, survives any accident. The beingness of beings signifies *permanent presence*” (p.60). Therefore Heidegger says, what is true in the true world allows one to gain a foothold as “one can always and truly hold on to as what is stable and does not withdraw” (Ibid). Alternatively, the apparent world is what does not exist, changes and is not permanent or stable. The true and apparent worlds are determined by their value and Heidegger says the true world has been traditionally preferred as the higher value to the apparent world.

Heidegger explains the values of the true and apparent worlds are determined by what is valuable and it has been stated earlier that Nietzsche says something is valuable based on its preservation and enhancement of life. Heidegger says the true world which is fixed, permanent and stable, is thought to be a value for life because it is “necessary for securing the constancy of life itself” (p.63). However, if the world were perpetually inconstant, altering and changing, the true world which is thought as what is permanent and unchanging would be a freezing of the changing world and “measured against what is

becoming, such fixating would be inappropriate and merely a distortion” (p.64). Thus, the true world of unchanging permanency would not be true, as it would not incorporate the becoming of the world. Consequently, the definition of ‘truth’ based on the true world of what is permanent would then be error or “illusion” as it is restricted to fixing the truth of beings. With this explained Nietzsche’s statement, that truth is an illusion becomes understandable and highlights its importance for Jung’s transcendent function. The transcendent function as art and Will to Power allows Dasein to enhance life and look “ahead and through to the scope of something higher” by removing the error and illusion of the fixed, unchanging and obstructive understanding of a complex by unifying the ego with “what is becoming” and changing.

Nietzsche states that the world is “‘in truth’!-a ‘becoming’ world”. There is nothing in ‘being’” (Heidegger, 1987, p.65) and consequently by affirming that the world exists as becoming, Nietzsche is stating becoming as a value. As opposed to a world that is fixed and constant, Heidegger says Nietzsche states the changing world of becoming is a higher value. As a result, truth as what is permanent and fixed is not the highest value for life’s preservation and enhancement and therefore Nietzsche says “To transform the belief ‘it is thus and thus’ into the will ‘it shall become thus and thus’” (p.65). Truth is not the highest value for life because it fixes beings to be decided ‘it is thus,’ and therefore “it denies life's vitality, its will to self-transcendence and becoming” (p.66). Jung’s transcendent function adheres to value the world as becoming and art as higher than the true world as what is fixed and unchanging. The transcendent function does not deny “life's vitality, its will to self-transcendence” because it aims to remove the obstructiveness of complex from being in the world. This occurs by retrieving the meaning of a guilty mood and possibilities missing from the readiness to hand but could not occur if the transcendent function valued ‘it is thus’ and what is fixed and unchanging.

SCHEMATIZING

Heidegger continues to analyse Nietzsche’s idea of knowledge and truth and states that knowing implies self-knowing and as man represents beings, man is set “out in the open region of this relation. Thus it also sustains his being human” (Heidegger, 1987, p.68). This relationship is evident in Jung’s transcendent function as Dasein’s readiness to hand determines Dasein encountering the obstructiveness

of a complex. The relation of knowledge (understanding) of beings to a human's self-knowledge makes the human what he is and "vibrates throughout our basic posture" (p.69) of the readiness to hand. As a result, the understanding and possibilities of the readiness to hand determines a human's relationship to life. Hence Nietzsche says truth is "Not 'to know' but to schematize-to impose upon chaos as much regularity and as many forms as our practical needs require" (p.70) because Dasein's schematizing of possibilities of the readiness to hand determines life's preservation and enhancement. It is clear from this that the transcendent function contributes to life's preservation and enhancement. It allows Dasein to resolutely schematize "regularity and as many forms as our practical needs require" on the chaos of the obstructiveness of a complex by retrieving the meaning of a guilty mood and possibilities missing from the readiness to hand to unify the unconscious (complex) with consciousness (ego).

Holding to be true value estimations of life's preservation and enhancement occurs through reason and representing according to categories and their schemata. Heidegger clarifies that Nietzsche explains the representing of value estimations of life occurs through schematizing by imposing "upon chaos as much regularity and as many forms as our practical needs require." As a result, schematizing provides the readiness to hand regularity and forms of value estimations of life on the 'chaos' of the obstructiveness of a complex for practical needs. Thus, knowledge schematizes to remove the obstructiveness of a complex for practical life-needs. Dasein's encounter with the chaos and obstructiveness of a complex is the reason for practical needs.

Heidegger also says chaos "means the jumbled, the tangled, the pell-mell. Chaos means not only what is unordered but also entanglement in confusion, the jumble of something in shambles" (p.77). The chaos of a complex urges, streams, and is dynamic, and the order of the chaos of a complex is covered, "whose law we do not desecrate straightaway" (p.80). The transcendent function allows Dasein to resolutely schematize the law of the chaos to remove the obstructiveness of a complex from being in the world to preserve and enhance life as Dasein opens itself to the call of conscience. Dasein misunderstands and encounters the obstructiveness of chaos of a complex when Dasein is inauthentic and has not retrieved the meaning of a guilty mood or possibilities missing from the readiness to hand. When Dasein resolutely retrieves the meaning of a guilty mood and

possibilities missing from the readiness to hand, Dasein has understood and uncovered the order and law of the chaos to remove the obstructiveness of a complex from being in the world.

Nietzsche says art is the highest value for life's preservation and enhancement because it resolutely incorporates the flowing of chaos into life. Art is the highest value for life's preservation and enhancement because "it does not copy what is at hand". Instead, "art transfigures life, moves it into higher, as yet un-lived, possibilities" (Heidegger, 1987, p.81). Art is the highest value for life's preservation and enhancement, because it resolutely awakes life and makes it alert, "only through magic does life remain awake" (p.81). Jung's transcendent function represents art as the highest value for life's preservation and enhancement. The transcendent function as art transfigures life and therefore resolutely incorporates the becoming world of chaos which truth could not do. Art incorporates the becoming world of the chaos of the obstructiveness of a complex. Jung's transcendent function as art resolutely incorporates the chaos of becoming into life by retrieving the meaning of a guilty mood and possibilities' missing from the readiness to hand to lift truth to new possibilities for life's preservation and enhancement as the obstructiveness of a complex is removed from being in the world. As a result, art is worth more than truth because it removes the obstructiveness of a complex from being in the world. The transcendent function resolutely incorporates chaos into life by creatively mastering that which appears at first as confusion and entanglement by retrieving the meaning of a guilty mood and possibilities missing from the readiness to hand.

LIFE, CHAOS AND HORIZONS

Schematizing regulates forms on the obstructive chaos of a complex by retrieving the meaning of a guilty mood and possibilities missing from the readiness to hand as a practical need for life's preservation and enhancement. Heidegger states every living being "is surrounded, oppressed, and penetrated by chaos, the unmastered, overpowering element that tears everything away in its stream". He adds "it might seem that precisely the vitality of life as this pure streaming of drives and pulsions, proclivities and inclinations, needs and demands, impressions and views, wishes and commands pulls and sucks the living itself into its own stream, there to exhaust its surge and flow. Life would then be sheer dissolution and annihilation" (p.85).

However, life annihilated by chaos would no longer be chaos because chaos is dependent on the life to be chaos. As a result, in the flow of chaos, life does not “submit to the urgent onslaught” (Ibid) because life stands fast in it, in order for life to be urged from the chaos and for life to urge beyond itself.

Chaos is “A burden exerts a downward pull, compelling us constantly to hold ourselves erect; but it also embodies the danger that we will fall down, and stay down. In this way the burden is an obstacle that demands constant ‘hurdlings,’ constant surmounting” (Heidegger, 1984, p.22). However, the burden of the chaos allows humans to descry what they are in their ascendancy over burdens and Nietzsche says the experience of the necessity of the “greatest burden” has “allowed us to live” (p.23). Thus, the obstructiveness of the chaos of a complex allows life to exist through schematizing the readiness to hand. This regulates forms on the chaos of a complex to urge life’s permanence and stability for its existence within the chaos. For a living being to exist in the chaos of a complex, it must regulate its stability in the chaos through the schematizing of the readiness to hand. As a result, what Nietzsche means by practical need is the securing of stable forms on chaos through schematizing in order for the human being to exist and with this; the meaning of the transcendent function becomes more transparent. Jung’s transcendent function resolutely preserves and enhances Dasein’s stability within chaos by regulating forms and removing the obstructiveness of a complex. Schematizing accomplishes this by retrieving the meaning of a guilty mood and possibilities missing from the readiness to hand to unify the ego with the unconscious (complex).

The schematizing of chaos is represented in the naked truth woodcut of the *Rosarium Philosophorum* where the conventional clothes are removed from the King and Queen which Jung says can be psychologically interpreted as representing a confrontation with reality, “with no false veils or adornments of any kind” (Jung, 1966, p.238). This is the tragedy of the transcendent function where the ego affirms the tragedy to reveal the shadow to schematize the chaos to discover the meaning of a guilty mood from falling prey and Nietzsche would call this ‘heroic.’ Nietzsche defines a hero as “Going out to meet one’s supreme suffering and supreme hope alike” (Heidegger, 1984, p.29). To be a hero is to become “master over his misfortune and good fortune as well” and “The heroic spirits are those who in the midst of tragic horror say to themselves, ‘Yes’: they are hard enough to

feel suffering as pleasure” (Ibid). As a result, the ‘coniunctio’ and the naked truth in the *Rosarium Philosophorum* marks the art, resoluteness and love of the hero going out to meet and retrieve the meaning of a guilty mood and possibilities missing from the readiness to hand to unify the ego with the unconscious (complex). The hero of the transcendent function confronts the chaos of the shadow of their burdensome complex in the hope of retrieving and discovering its unconscious meaning to unify it with the ego.

In addition, Heidegger says a horizon belongs to schematizing to secure a stable form on chaos. Heidegger says a horizon stabilizes a view of chaos in a form of what is constant and this horizon is translucent. Consequently, the horizon of schematising also shows what is not fixed in the chaos, in contrast to what is fixed from the schematizing of the readiness to hand. As a result, Jung’s transcendent function involves schematizing the chaos of a “closely guarded secret” which is the dark “(sinister) side” (Jung, p.211) of the personality. This occurs through a horizon that provides Dasein a view of the chaos of a complex to be stabilized through its unification with the ego. The horizon of schematizing allows Dasein to resolutely encounter the obstructiveness of a complex by presenting the chaos as what is not fixed in the horizon.

The transcendent function also allows Dasein to retrieve the meaning of a guilty mood and the possibilities missing from the readiness to hand through the schematizing assignment of reasons concepts and categories’ depending on the practical need of the stabilization of the chaos of the complex. The horizon forms “according to the essential state and essential elevation of the living being” (Heidegger, 1987, p.89). Heidegger says the “essential state” is the horizon (understanding of the readiness to hand) of possibilities, the human being has schematized in relation to the chaos. As a result, the horizon determines “the scope of decisive possibilities is opened and, with it, the realm of decisions through which arises the incisive sense for what is important” (Ibid). The schematizing of the horizon “contains directives and rules in accordance with which what throngs toward us is caught and secured” (p.92). Dasein achieves this by retrieving the meaning of a guilty mood and possibilities missing from the readiness to hand to remove the obstructiveness of a complex.

To explain the schematizing of chaos further, Heidegger also cites a note from Nietzsche’s work that says, “The development of reason is adjustment, invention, in order to make similar, identical-the same

process that every sense impression goes through!” (Heidegger, 1987, p.94). This note explains the development of the schematizing of chaos occurs through the creation of the identity of something encountered in the chaos. Heidegger explains the identity of something in the chaos is not discovered by first ascertaining the characteristics of it. Instead, something in the chaos is approached and apprehended, and its characteristics ascertained after its identity is known. As a result, the identity of something is not “something to be found at hand” (p.95). The identity of a thing is created before it is encountered and Heidegger says “this creative character” (Ibid), is the essence of schematizing. Therefore, the horizon of schematizing creates the categories of a thing “poetically” and this creativity of schematizing “first clears for what is encountered that free place from which and upon which it can appear as something constant, as an object” (p.98). This further elucidates the ontology of Jung’s transcendent function by highlighting that the removal of the obstructiveness of a complex by regulating a stable form on chaos occurs through Dasein’s creative and poetic schematizing. This means Dasein must artistically and creatively discover and retrieve the meaning of a guilty mood and possibilities missing from the readiness to hand, which “first clears for what is encountered that free place from which and upon which it can appear as something constant, as an object”.

LAW OF CONTRADICTION

Now that I have explained the schematizing of the transcendent function, it is important to highlight that Nietzsche says “The categories are ‘truths’ only in the sense that they are conditions of life for us: as Euclidean space is a conditioned ‘truth’” (Heidegger, 1987, p.101). In addition, Heidegger explains that Nietzsche says the human way of existing involves “The subjective compulsion by which we are unable to contradict here is a biological compulsion...” (p.102). In this statement, Heidegger recognises that Nietzsche thinks the law of the avoidance of contradiction is a conditioned truth due to a biological compulsion. This is important for Jung’s transcendent function as it allows ‘the Moment’ of the unification of the ego and complex to be explained further (Gildersleeve, 2015a).

Heidegger explains this conditioned compulsion to not contradict occurs so humans avoid being confused by chaos and to stabilize its torrent by imposing a form on it. This highlights the important role the law of contradiction plays in the stabilization of the chaos of a

complex for the transcendent function. Jung's transcendent function is the Will to Power that resolutely preserves and enhances the stability of life in the chaos of the obstructiveness of a complex through valuations. Dasein can enhance the stability of life in chaos by resolutely "looking ahead and through to the scope of something higher, a 'perspective'" where the obstructiveness of a complex is removed from being in the world. As a result, this explains that Jung's transcendent function also determines the perspective that avoids contradiction and confusion in its enhancement of life. This occurs by retrieving the meaning of a guilty mood and possibilities missing from the readiness to hand to stabilize chaos and remove the obstructiveness of a complex from being in the world. This part of the transcendent function reflects the conjunction woodcut in the *Rosarium Philosophorum* and the section "On the Vision and the Riddle" in Nietzsche's *Thus Spoke Zarathustra* (Gildersleeve, 2015b). The transcendent function involves solving a riddle by determining the perspective that avoids contradiction and confusion in its enhancement of life. This occurs by retrieving the meaning of a guilty mood and possibilities missing from the readiness to hand to stabilize chaos and remove the obstructiveness of a complex from being in the world. The riddle of determining the perspective that avoids contradiction for the enhancement of life is the riddle of the *Gay Science*. This riddle occurs in the story of Zarathustra who partakes in an expedition to vast "unexplored" oceans.

Heidegger quotes Aristotle to express the meaning of the law of contradiction for Nietzsche "That the same thing come to be present and not come to be present at the same time is impossible in the same and with respect to the same" (Heidegger, 1987, p.103). Heidegger says it is important to recognise that the law of contradiction provides a measure of what is possible to belong to life in advance of encountering it. Heidegger says the law of contradiction states a being exists only in the "absence of contradiction" (p.112). Consequently, the creative and poetic schematizing of chaos to retrieve the meaning of a guilty mood and possibilities missing from the readiness to hand to remove the obstructiveness of a complex needs to be understood as determined by the law of contradiction. The meaning of a guilty mood is determined by the absence of contradiction as well as the possibilities missing from the readiness to hand which allow life to be enhanced by the stabilization of chaos through the removal of the obstructiveness of a complex. The ego and unconscious (complex)

unify in 'the Moment' when Dasein has retrieved the meaning of a guilty mood and possibilities missing from the readiness to hand which cannot be contradicted.

The law of contradiction allows Dasein to retrieve the meaning of a guilty mood and possibilities missing from the readiness to hand by stabilising the chaos of a complex with the transcendent function. Although it is possible for Dasein to stabilise the chaos of a complex through the law of contradiction and schematizing, it is possible that the schematizing of the meaning of a guilty mood or the possibilities missing from the readiness to hand can be contradicted. Consequently, if Dasein's schematizing contradicts itself, something schematized, as being present will not be present. When this happens the chaos of a complex has not been stabilized or removed from being in the world and "through contradictory assertions, which man can freely make about the same thing, he displaces himself from his essence into nonessence; he dissolves his relation to beings as such" (Heidegger, 1987, p.112).

As a result, Dasein can fall prey to the obstructiveness of a complex when Dasein's understanding is inauthentic because it is contradictory. This explains that the ontological meaning of Dasein's guilty mood occurs because Dasein has contradicted itself in its schematizing of chaos and results in Dasein falling prey to the obstructiveness of a complex. Dasein's guilty mood for contradicting its schematizing of chaos and falling prey to the obstructiveness of a complex is represented in the story of Zarathustra whose thoughts flash back to a shepherd with a snake biting his mouth. Heidegger explains falling into contradiction and nonessence is uncanny for humans who can see it as harmless, "in that business and pleasure go on just as before, in that it doesn't seem so important at all what and how one thinks; until one day the catastrophe" (Ibid) as Dasein experiences the nihilism of the obstructiveness of a complex. The image of the snake in the shepherd's mouth in the story of Zarathustra represents the catastrophe of Dasein inauthentically contradicting itself in the schematizing and stabilization of chaos.

Heidegger also says the law of contradiction is a 'command' and therefore can guide Dasein in the transcendent function to know what can and cannot exist in the retrieval of the meaning of a guilty mood and possibilities missing from the readiness to hand. As a result, the schematizing of the transcendent function involves a command of the law of contradiction to stabilize the chaos of a complex. The

schematizing of the transcendent function stabilizes the life of Dasein within chaos by removing the obstructiveness of a complex. The transcendent function as Will to Power commands the preservation and enhancement of life through the command of the law of contradiction. Furthermore, knowledge and truth acquired through the schematizing of the transcendent function stabilizes life in chaos and is therefore a necessary value for life. However, knowledge and truth are not the highest value for life because art allows Dasein to stabilize chaos in the first place. The world is “in truth’!-a ‘becoming’ world” (Heidegger, 1987, p.65) and therefore “We have art in order not to perish from the truth” (p.25) in the chaos of the obstructiveness of a complex.

REVALUING VALUES

Although knowledge and truth stabilize the chaos of a complex and are therefore a necessary value for life’s preservation, art is a higher value because it accomplishes the transfiguration of life to higher possibilities of preservation and enhancement by retrieving the meaning of a guilty mood and possibilities missing from the readiness to hand. Jung’s transcendent function allows the last man (in *Thus Spoke Zarathustra*) to be overcome because the last man does not hold art as the highest value. In contrast, the over-man holds art as a higher value than truth and affirms the tragedy to schematize the chaos to discover the meaning of a guilty mood and possibilities missing from the readiness to hand. When truth is held as a higher value than art, the last man does not affirm the tragedy to schematize the chaos with the transcendent function and instead projects his shadow and consequently “In the sphere of the last man each thing gets a little bit smaller every day” (Heidegger, 1984, p.33).

By valuing art higher than truth, Heidegger highlights that Nietzsche inverts Platonism by holding the apparent world of becoming (art) as a higher value than the true world of being (truth). Knowledge and truth stabilize chaos but miss the world of becoming, whereas art opens up possibilities by incorporating the world of becoming. Consequently, because truth and knowledge miss the becoming world it now becomes the apparent world and art becomes the true world because it incorporates the becoming world into life. As a result, Heidegger says “we can say that the true world is the world of becoming; the apparent world is the stable and constant world” (Heidegger, 1987, p.124). Jung’s transcendent function also inverts Platonism (implicitly) as it also holds the world of art and becoming as

a higher value than the world of truth and being. The transcendent function as art opens up the world of becoming and possibilities to remove the obstructiveness of a complex by retrieving the meaning of a guilty mood and possibilities missing from the readiness to hand by unifying it with the truth and knowledge of the ego.

Nietzsche's inversion of Platonism demotes truth to a lower value for life because it does not incorporate the world as becoming and therefore it is 'a kind of error' – "*Truth is the kind of error without which a certain kind of living being could not live*" (p.125). Alternatively, art is raised to a higher value because it incorporates the world of becoming through the transfiguration of truth. As a result, the meaning of Jung's transcendent function becomes clearer as it artistically incorporates the becoming world, transfigures, and retrieves the meaning of a guilty mood and missing possibilities of the knowledge of the readiness to hand to remove the obstructiveness of a complex from being in the world.

ABOLISHING THE TRUE AND APPARENT WORLDS

Although Nietzsche has inverted Platonism, he has retained the distinction between the true and apparent worlds. However, this distinction does not last long, as Heidegger next explains how Nietzsche abolishes this distinction to transform the metaphysical meaning of truth. Nietzsche knows that because art transfigures life to higher possibilities it must also eventually fixate and stabilize chaos and thus can become error, although it is an error where "higher possibilities of life blaze and shine" (Heidegger, 1987, p.127). As a result, although stabilizing of chaos allows life to exist, it is a kind of error because stabilization halts the becoming world and therefore stabilization of life in chaos is "the kind of error without which a certain kind of living being could not live". Consequently, with this analysis, Nietzsche concludes truth is an illusion and there is no truth because the stabilization of the chaos does not incorporate the becoming world and therefore misses the truth of the becoming world.

With this insight into the problem of truth, the distinction of the true world and apparent world cannot continue if truth is always a kind of error. The true world cannot be the true world because stabilization of chaos misses the truth of the becoming world. Furthermore, if there is no true world, the apparent world must also be abolished because it is only apparent in relation to what is true. As a result, with the abolishment of the true and apparent world, Heidegger explains

Nietzsche's values no longer measure, adapt or estimate the true world or apparent world. All that remains for schematizing of chaos after this transformation of the meaning of truth is the law of contradiction as a command for what can exist through the "absence of contradiction".

Consequently, Heidegger says "metaphysics is grounded on the distinction of the suprasensuous world as true in opposition to the sensuous one as apparent" and "The immoralist removes himself from the "moral" distinction that grounds all metaphysics; he is the denier of the distinction between true and apparent worlds and the hierarchy of values posited in it" (p.133). Heidegger highlights that Nietzsche is an advocate of the immoralist who removes their thinking from the true and apparent worlds when he says:

The princes of Europe should indeed consider carefully whether they can do without our support. We immoralists - we are today the only power that needs no allies in order to achieve victory; thus we are by far the strongest of the strong. We do not even need to tell lies; what other power can dispense with that? A powerful seduction fights on our behalf, perhaps the most powerful there is - the seduction of truth.- 'Truth'? Who has put this word in my mouth? But I repudiate it; but I disdain this proud word; no, we do not need even this; we would come to power and victory even without truth. The spell that fights on our behalf, the eye of Venus that charms and blinds even our opponents, is *the magic of the extreme*, the seduction that everything extreme exercises; we immoralists - we are *the ones at the outermost point* (Heidegger, 1987, p.132).

In this passage, Nietzsche explains how values for life's preservation and enhancement are made after the abolishment of the true and apparent world. Nietzsche says the immoralists who remove themselves from this valuation are the most powerful and they do not need allies, because 'truth' fights for them. Those who remove their thinking from the true and apparent worlds are 'the outermost ones,' and 'immoralists' because they do not subscribe to the ideal of this metaphysics. By not subscribing to the true and apparent worlds means to not copy the standards posited by this distinction and instead the outermost ones use 'justice' as a new standard for values of truth. It will become clear in the next section that Jung's transcendent function also adheres to justice as a standard for values. The transcendent function involves the thinking of an 'immoralist' who removes their thinking from the true and apparent worlds and instead uses the law of contradiction to achieve justice to remove the obstructiveness of a complex from being in the world. The transcendent function is powerful and does not need allies because 'truth' or 'justice' fights for

the immoralist who stands 'at the outermost point' of 'the they' (see Gildersleeve, 2015a) for life's preservation and enhancement.

JUSTICE

Heidegger says the thought of justice is crucial as it reveals the fundamental meaning of the Will to Power for Nietzsche and therefore justice will reveal a fundamental meaning of Jung's transcendent function. Justice is thinking which values life's preservation and enhancement. Truth as the securing of chaos is necessary for life's preservation, however art is a higher value because it preserves and enhances life. Art enhances life because it transfigures forms and "creates possibilities for the self-surpassing of life at any given point of limitation" (Heidegger, 1987, p.140). Truth fixates chaos and therefore does not surpass itself. However, truth is a necessary value for life as it allows beings to subsist and allows art to surpass truth to enhance the possibilities for life.

As a result, Heidegger says, art and knowledge (truth) require each other mutually as they both aim to embrace and the guide human life within chaos. This means, the transcendent function assimilates the chaos of an obstructive complex by knowledge and art through the "transfiguration that commands and poetizes, establishes perspectival horizons, and fixates" (Ibid). In this statement regarding justice and the transcendent function, it is clear that values focus on the law of contradiction that commands, instead of values focused on the true or apparent worlds as a guide. Heidegger highlights the law of contradiction guides justice to preserve and enhance life when he says, "holding-to be-true receives its measure from commanding and homoiosis as assimilation to chaos" (Ibid). As a result, what cannot be contradicted in the schematizing of the chaos of the obstructiveness of a complex is the measure of a new conception of truth as justice and guides the transcendent function to preserve and enhance life. Heidegger explains that Nietzsche's thought of justice which is guided by the law of contradiction, can be best understood as schematizing which "is the unified nexus of what is right 'right,' rectus, is the 'exact,' the suitable, what makes sense, what fits-the nexus of what points in the right direction and what conforms to that direction" (p.141).

JUSTICE AS CONSTRUCTIVE, EXCLUSIVE, ANNIHILATIVE THINKING

Heidegger also refers to a note by Nietzsche titled “The ways of freedom” from 1884 to explain justice as Will to Power and this note helps elucidate Jung’s transcendent function. The note reads “Justice as a constructive, exclusive, annihilative mode of thought, arising from estimations of value: supreme representative of life itself” (Heidegger, 1987, p.142). Heidegger recognises when Nietzsche says justice is a ‘mode of thought’, he wants to emphasize that justice is a particular mode of thinking about truth. Justice is a particular mode of thinking for the transcendent function and this thinking of justice involves “poetizing and commanding” and “arising from estimations of value” (p.142). Justice retrieves the meaning of a guilty mood and possibilities missing from the readiness to hand by schematizing a horizon for life’s preservation and enhancement and the removal of the chaos of the obstructiveness of a complex.

Heidegger highlights that Will to Power as justice is thinking which has three distinctive characteristics that Nietzsche describes consecutively and in a necessary order (constructive, exclusive, and annihilative) and this corresponds to the stages of Jung’s transcendent function (Gildersleeve, 2015a). Justice and the transcendent function are “constructive”, which means that through schematizing, justice and the transcendent function builds and retrieves what has not or does not yet exist within the chaos of the obstructiveness of a complex. Heidegger explains constructive thinking does not copy something already existing. Therefore, justice and the transcendent function are artistically creative and poetic in the schematizing of a horizon that retrieves the meaning of a guilty mood and possibilities missing from the readiness to hand. Through the law of contradiction, the constructive thinking of justice and the transcendent function creatively commands a “setting up and erecting, rising to the heights—more precisely, first gaining a height, securing it, and thus positing a ‘right direction’” (Heidegger, 1987, p.144) to retrieve the meaning of a guilty mood and possibilities missing from the readiness to hand. Constructive thinking originates from the ground of the readiness to hand. Constructive thinking opens a new outlook onto the chaos of the obstructiveness of a complex and this view is what orders the construction and retrieval of the meaning of a guilty mood and possibilities missing from the readiness to hand. Justice and the transcendent function retrieves and looks for the meaning of a guilty

mood and possibilities missing from the readiness to hand which cannot be contradicted. This commands the schematizing construction of the chaos to remove the obstructiveness of a complex for life's preservation and enhancement.

Justice and the transcendent function also involve "exclusive" thinking which highlights that constructive thinking does not work in a void. Constructive thinking is also exclusive because it "moves within something that obtrudes and intrudes as something ostensibly definitive, something that would not only like to hinder construction but make it unnecessary" (Ibid). Thus, constructive thinking retrieves the meaning of a guilty mood and possibilities missing from the readiness to hand and also "moves within" the obstructiveness of a complex which "would not only like to hinder construction but make it unnecessary". Justice and the transcendent function are exclusive when constructive thinking makes "incisive decisions about measures and heights" (Ibid). Thus, constructive thinking is exclusive when decisions are made to select and schematize forms which are absent from contradiction to retrieve the meaning of a guilty mood and possibilities missing from the readiness to hand. This constructs heights to remove the obstructiveness of a complex through the stabilization of chaos.

Finally, justice and the transcendent function are "annihilative" thinking which involves erasing the chaos and obstructiveness of a complex from past constructions, which "had secured the permanence of life" (Ibid). The elimination and removal of past constructions clears fixations that obstruct the new construction on the chaos of a complex. "Annihilation offers security against the pressure of all conditions of decline" from the obstructiveness of a complex and therefore the transcendent function as "constructing (as a creating) embraces destruction" (p.242). Annihilation offers a new situation that arises from the death of the dwarf inauthentic ego (Gildersleeve, 2015b). As a result, justice and the transcendent function as Will to Power have the characteristics of thinking which constructs, excludes, and annihilates. This way of thinking allows the making of value-estimations that remove the obstructiveness of a complex for life's preservation and enhancement. As a result, Heidegger says, "the vitality of life consists in nothing other than that thinking which constructs, excludes, and annihilates" (p.145). The transcendent function achieves the vitality of life's preservation and enhancement by constructing, excluding, and annihilating which retrieves the

meaning of a guilty mood and possibilities missing from the readiness to hand to schematize and stabilize the obstructiveness and chaos of a complex.

JUSTICE AND POWER

The three characteristics of thinking for justice and the transcendent function elucidate the meaning of Nietzsche's Will to Power. The Will to Power and the transcendent function can be understood through justice because constructive thinking "surpasses itself, separates itself from itself, and brings what is fixated under and behind itself" (p.146) to remove the obstructiveness of a complex. Consequently, the constructive thinking of the retrieval of the meaning of a guilty mood and possibilities missing from the readiness to hand of the transcendent function is a "self-surpassing, a becoming master of oneself from having climbed and opened a higher height. We call such self-surpassing heightening *overpowering*. It is the essence of power" (Ibid). The transcendent function is "a becoming master of oneself" through "self-surpassing heightening *overpowering*" when the obstructiveness of a complex has been removed from being in the world in 'the Moment' of its unification with its opposite, the ego (Gildersleeve, 2015a). The self-surpassing heightening overpowering of the transcendent function is the "*bite* that is to overcome nihilism" and this is only truly achieved when the guilty mood of a complex from having-been or "the black snake has penetrated the gorge and its head has been bitten off" (Heidegger, 1984, p.180).

Heidegger explains justice further in relation to the Will to Power. He highlights another note by Nietzsche which says "*Justice*, as the function of a panoramic power that looks beyond the narrow perspectives of good and evil, and thus has a broader horizon of *advantage* – the intention to preserve something that is more than this or that person" (Heidegger, 1987, p.147). Heidegger recognises that when Nietzsche speaks of power he does not mean "'one' among and beside others, but that one power yet to be named that empowers beyond all others; the one that, corresponding to the designation 'supreme representative,' is the supreme power" (Ibid). In addition, when Heidegger explains that Nietzsche says panoramic power looks beyond narrow perspectives, Heidegger clarifies that panoramic power means to open up perspectives in the chaos of valuation for life's preservation and enhancement. Consequently, justice and the transcendent function open up perspectives to remove the

obstructiveness of a complex by looking beyond the narrow perspectives of good and evil and by doing this, panoramic power surpasses and excludes the obstructiveness of the perspectives of 'morality' of the true and apparent worlds, which does not value art higher than truth. Although previous perspectives of the readiness to hand are surpassed through the panoramic power of justice and the transcendent function, these previous perspectives of the readiness to hand are necessary and important for the construction of life's preservation and enhancement, as it determines if new constructions surpass and remove the obstructiveness of a complex from old constructions.

THE WILL TO POWER AND ETERNAL RECURRENCE

Heidegger says justice, which is thinking that constructs, excludes and annihilates, is the function and the execution of Will to Power. This article has explained that justice and Jung's transcendent function are thinking that commands values that schematize life's preservation and enhancement and Heidegger explains that in this commanding of justice, "the innermost conviction of superiority' is what is decisive" (p.152). Heidegger says justice that commands life's preservation and enhancement makes the human being "superior with regard to oneself" (Ibid). Consequently, the meaning of the Will to Power and Jung's transcendent function is to command values which schematise the chaos of the obstructiveness of a complex which brings the human superior to oneself by 'excelling' or 'overpowering' (p.153) life's preservation and enhancement. The overcoming of the nihilism of a guilty mood and the unconscious (complex) achieves the symbol of the Rebis in the tenth woodcut of the *Rosarium Philosophorum*. This symbol represents an expression of a wholeness that "resolves all opposition and puts an end to conflict" (Jung, p.317) and makes the human being "superior with regard to oneself".

Furthermore, Nietzsche says the Will to Power is the "enhancement of power" (Heidegger, 1987, p.153) which means life is permanently enhanced through the preservation of becoming (or preserving enhancement). What this means is the Will to Power and the transcendent function are both truth (being) and art (becoming) thought together and Heidegger highlights this in a note of Nietzsche's from 1888 which says "To stamp Becoming with the character of Being-that is the supreme Will to Power" (p.156). This note demonstrates the meaning of Will to Power and Jung's transcendent function involve the

permanentizing Becoming of the removal of the obstructiveness of a complex into Being, to achieve life's preservation and enhancement. Thus, the meaning of Jung's transcendent function as Will to Power is to preserve the art of Becoming and the enhancement of life through the removal of the obstructiveness of a complex as the Truth and Being of the readiness to hand.

Heidegger highlights the meaning of the Will to Power further when he says Nietzsche "thinks the Will to Power in an essential unity with 'the eternal recurrence of the same'" (p.171). Consequently, for the Will to Power and Jung's transcendent function to be overpowering, it must also be eternal recurrence of the same to remove the obstructiveness of a complex and achieve overpowering and the preservation and enhancement of life. The eternal recurrence of the same explains how the Will to Power and Jung's transcendent function can constantly overpower the obstructiveness of a complex, as art's enhancement of life makes it permanent as truth.

Heidegger says the statement that "To stamp Becoming with the character of Being-that is the supreme Will to Power" means to "shape Becoming as being in such a way that as becoming it is preserved, has subsistence, in a word, is" (Heidegger, 1984, p.202). As a result, the Will to Power and Jung's transcendent function that remove the obstructiveness of a complex by retrieving the meaning of a guilty mood and possibilities missing from the readiness to hand are also the eternal recurrence of the same. The eternal recurrence of the same makes the Will to Power and Jung's transcendent function what it is it by securing life's enhancement by 'eternally' removing the obstructiveness of a complex in the constancy and permanency of truth. The eternal recurrence of the Will to Power is achieved in 'the Moment' at the gateway of the story of Zarathustra where the avenue that leads back symbolises the past where Dasein is guilty for falling prey and the complex is projected. This is in contrast to the avenue leading forward which symbolises the future that removes the obstructiveness of a complex from being in the world (Gildersleeve, 2015b).

The Will to Power and Jung's transcendent function look for values for life's preservation and enhancement and if the enhancement came to rest, they would not fulfil their essence as overpowering from the removal of the obstructiveness of a complex. Thus, Will to Power and Jung's transcendent function as enhancing and overpowering schematize and remove the obstructiveness and chaos of a complex to

“essentially goes back into itself” (Heidegger, 1987, p.210) for life’s preservation and enhancement as the eternal recurrence of the same. The transcendent function and Will to Power make Becoming eternal in Being by surpassing the obstructiveness of a complex from retrieving the meaning of a guilty mood and possibilities missing from the readiness to hand in the schematizing chaos if the thinking that constructs excludes and annihilates makes life’s enhancement permanent through the eternal recurrence of the same. Finally, the Will to Power and the transcendent function overpowers through perspectives “in a way that previews and ‘sees through’” and this perspectival vista looks toward ‘conditions’ of preservation/enhancement.” The “‘viewpoints’ are values that are posited in such ‘seeing’ and they must be reckoned on and reckoned with” (p.197) and these viewpoints determine the retrieval of possibilities missing from the readiness to hand.

In conclusion, this article has demonstrated that art is the value that is decisive for the Will to Power and Jung’s transcendent function. Art provides the overpowering to preserve life’s enhancement permanently from the removal of the obstructiveness of a complex through the eternal recurrence of the same and that is why “Nietzsche calls art ‘the metaphysical activity’ of ‘life’” (Heidegger, 1984, p.29). Consequently, Nietzsche’s maxim ‘art is worth more than truth’ is demystified because this article has demonstrated that art as Becoming and transfiguration of the chaos and obstructiveness of a complex, unconceals and retrieves the meaning of a guilty mood and possibilities missing from the readiness to hand for life’s enhancement by overpowering the ‘illusion’ and Being of ‘truth’.

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