The Smith of the Gods

15 - «The Noos belongs to us: it is the whole of the consciousnesses unified at the highest point of thought; it allows us to envisage the future, to produce flashes of insight, to temper hubris; it is also our planetary superego.»

150- Like Henri Bergson, Albert North Whitehead speaks of space-time as a continuum of two heterogeneous principles, one extensive in nature and the other intensive, opening absolute domains of consciousnesses belonging to entities of every kind, always in a state of "Appetition" through other entities likewise in a state of "appetition", stimulated by processes of "Ingression" of "eternal objects", defining not a thermodynamic entropy of the particles, but an anthropic principle of all the objects of nature and of the whole of the consequent events, reformulating what must be understood by simultaneity of facts. The anthropic principle starts from the observation that any scientific event whatever must necessarily be considered and interpreted in the light of the consciousnesses which observe it. In his work "Process and Reality", Whitehead, after listing the whole of the fundamental categories of existents and of their consequences, defines the elements which enter into the immediate data of consciousness through a principle of causalities, reintegrating the facts of relative simultaneity of special relativity within the probabilistic principles of quantum physics. He thus brings simultaneity back to the sole fact of consciousnesses.

151- For his model, Whitehead presents to us the space-time continuum as the result of the superposition of those innumerable processes which one could call an "absolute domain of flight without edge" (Raymond Ruyer), of entities acting through "Duration". One notices that the nature of Whitehead's concepts is deliberately of a biological and organic essence, even animal and ecological, attributed as much to the facts of mechanics and of physics as to the world of the living. Starting from a monism close to the Monadology, in which there is room only for the inside, containing all the points of view and perspectives of existent. In fact, consciousness is conceived without edges, and thus, outside the reflexive consciousness of any entity whatever, there is nothing! The point of view of Albert North Whitehead is the point of view of a neutral monist, that is to say, at mid-distance between realism and idealism, for whom the reasons of existence tend towards an equilibrium through its totality, without losing the imprint of its past and of its originality.

152- Without contesting Whitehead's approach in its naturalistic metaphysics, Henri Bergson adopts a more "vitalist" point of view of the principles of existence, by integrating into the process of the world the effects of retro-causalities issuing from "entelechies" of a superior essence. It is the taking into account of the concept of chreode of the neo-finalist chapel which makes Bergson's notion of noosphere differ from that which Aristotle, Teilhard de Chardin or Vernadsky had of it. On the one hand, Charles Darwin's theory of evolution, plus Vernadsky's biosphere and the Christian theodicy, are unified by Teilhard de Chardin into a

holistic approach materialising the Noos under the aspect of an “Omega point” of consciousness, analogous to the heaven of the Very Great Man of Swedenborg. On the other hand, for Bergson, in the same way the determinants of the world, plunging into the indistinct, forge a history of their own through self-determination. Entities, the “chreodes”, acting as forces of collective suggestion in an unconscious manner, constitute the ideal of the most subtle and most precious form of the soul of a place (of a topos).

153- Places shared among all in the collective struggle against the hazards of life, of which one will find the trace in the ethos of the autochthonous human group. “The Intellect is entirely like itself; it is at once great and small within ourselves”, according to the Greek philosopher Anaxagoras. But an “ipseity”, more of an entity, evolves according to an ideal and a deep desire aroused by the combined terms of its free history and of its most fundamental feelings, leading evolution towards the experimentation saturated with itself, thus redistributing the cards of the game for the fundamental entities which are constitutive of these chreodes, of the world, of its soul and of its form.