The Smith of the Gods

17 - « We now know that intuition gives us the thing of which intelligence grasps only the spatial transposition, and that talent does not fall from the sky, but emanates from the depths of Being. »

170- Since the renewal of metaphysics that followed the deaths of Henri Bergson and Albert North Whitehead, we know that intuition gives us the thing of which intelligence grasps only the spatial transposition, its metaphorical translation, the thing aimed at being the « élan vital ». We live this relation with time through a process of endosmosis; it is an absorption, up to saturation, of the extensive within our apperception, in the form of lived time, the result of the projection of the invasion of space into our intensive continuum lived as an interior, but also as the thread of our history unfolding in duration. Thus Bergson tells us: « Our existence unfolds in space rather than in time: we live for the outer world rather than for ourselves; we speak rather than we think: we “ are acted upon ” rather than act of ourselves. To act freely is to take possession of oneself, to place oneself back within pure duration. » From freedom follows intuition, follows creation. The principle of creation is an essential principle. Let an artist, or anyone at all, create: he creates the possible at the same time as the real, nature supplying us with potentials that we decide to realize or not.

171- Let a man seized by talent create a work: there it is, real, and thereby it becomes retroactively possible. The future influences the present, the present introduces something into the past, action moves back up the course of time and imprints its mark like a reflection in the rear-view mirror. As reality creates itself, unpredictable and new, its image is reflected behind it in the indefinite past, bringing into play the principle of timelessness of the technical scheme. It thus turns out to have been possible at all times, but it is at this precise moment that it begins to have always been so, and this is why its possibility, which does not precede its reality, will have preceded it once the reality has appeared. By the principle of creation, the possible is therefore the mirage of the present within the past. Thus, taking this fact into account, one may think that the reality of the unconscious within modern consciousness did not pre-exist its discovery. Moreover, the human mind is so made that it recognizes the new only once its temptation to reduce this new emerging reality to the old ceases. All the beauty of Freud's intuition lies there.

172- These great thinkers have opened for us the way to the understanding of the mechanisms of intuition by describing it to us in its development. Henri Poincaré proposes a method for it, a « mathematician's faith ». Let us recall that we call subjective whatever appears entirely and adequately known, objective whatever is known in such a way that an ever-growing multitude of new impressions could be substituted for the idea we have of it. Intuition in a scientist is called « eureka », but this « eureka » of an objective nature, when it occurs, did not come alone. First, it is the scientist's specific character that led him to wonder about a fact

to be discovered. According to Gilles Deleuze, it is constraint and necessity that create the philosophical question. In my own case, it is the memory of a particular situation in the schoolyard of my childhood, where the gang of little terrors ordered me to join them, explaining to me word for word: « In life, there are the “ fuckers and the fucked! ” » A principle I never managed to accept. So it is therefore that it corresponds to him personally in some way. And in his quest, he must equip himself with a good dose of imagination, for one makes discoveries, even scientific ones, only with imagination.